

HEALING:

MENTAL AND
MAGNETIC

WHAT IT IS, AND HOW IT IS DONE

BY

D. DIMSDALE STOCKER





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BY

R. DIMSDALE STOCKER

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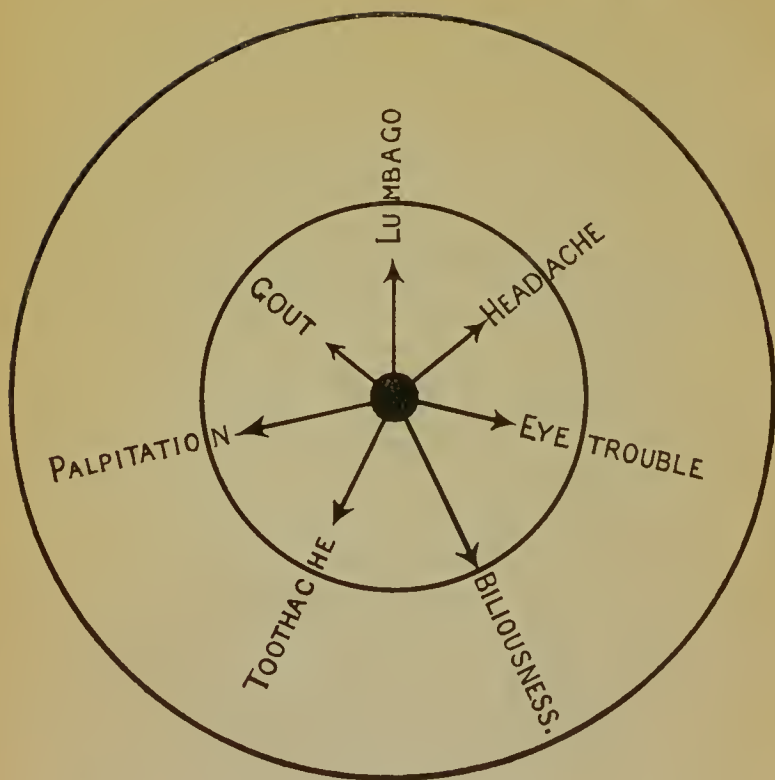
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Explanation :—

The dot in the centre stands for the *self-conscious centre*.

The circle surrounding it, the sphere of "personal awareness," wherein the exercise of *the will* (arrows) is possible.

The outside circle represents the larger "sub-conscious" area, within which the vital activities are carried forward.

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PSYCHIC MANUALS VI.

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R. DIMSDALE STOCKER

Author of

*"Clairvoyance," "Soul Culture," "Telepathy," "Phrenometry,"
"Mentalism," "The Human Face," "Sub-Consciousness,"
etc., etc.*

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INTRODUCTORY.

THIS little hand-book—one of a series—is addressed to, and intended for, those who are seeking Truth along the lines of personal experience, and who are attempting to unfold within themselves one of the many “coveted gifts” of which we are reminded in Holy Writ.

It aims at nothing more than providing a brief statement as to the various methods by which health may be secured and imparted, and does not in any way profess to be an exhaustive treatise upon the subject about which it treats.

Those who, like the woman in the Gospel, have “suffered many things of physicians,” and are nothing bettered but rather grow worse, it is believed, may glean a few suggestions from the following

pages. But, whilst it advocates a method of self-treatment and nature-cure which each may practise for himself, the book, it should be noted, is not designed in any way to provide a substitute for the medical man, whose aid and advice may be of the greatest assistance to certain persons.

At the same time, the wide-spread belief which is now entertained, even among medical practitioners, as to the efficacy of light and electrical-energy in disease, is accountable for the advanced methods which are now in vogue in professional circles. And this, it is claimed, of itself, shows the necessity of impressing the lay mind with the fact that drugs are largely a thing of the past and must be superseded by something which experience has taught us is better able to minister to a body diseased.

This "Something"—which we may call the *Vis medicatrix naturæ*, in want of a better term—is coming, therefore, to receive greater attention at the present day

than ever before. And it is upon the researches and discoveries of those who have thought and written upon this important factor in medicine that the present *brochure* has been prepared.

All that is asked of the reader is, *put these statements to the test*—and, having *proved*, one way or the other, of what value they are in any individual case, form an opinion of them based upon actual experience.

As it is upon this that the whole matter rests, further introductory remarks are rendered superfluous. And, without more ado, we will proceed to the subject first in theory and then in practice.

PART I.

CHAPTER I.

THE RATIONALE OF MENTAL HEALING.

ALTHOUGH the "mental factor" in medical science has contrived only of recent years to attract the attention of the learned, the belief that sickness and death were of a spiritual, rather than material, origin has ever been popular with mankind at large.

The superstition which appears to have been prevalent in Palestine during the ministry of Jesus Christ, that suffering and ill-health were attributable to diabolical agencies, may be taken as fairly representative, to a very great extent, of the attitude of the race at large towards the phenomena in question. And fantastic as such superstitions must inevitably appear to us at the

present day, the most recent discoveries in psycho-therapeutics serve to assure us that there is more than the proverbial "grain of truth" in such theories of causation; which, if extravagant and far fetched in many particular instances, still establish the fact that sickness was thought to be due—as it undoubtedly is—to an infringement of those laws whose unimpeded operations tend to promote physical well-being and health.

"Metaphysical Healing," "Christian Science," "Mind Cure," and "Divine Healing" are systems of philosophy which owe their existence to a recognition of the value of thought-force in the cause and cure of disease. And whilst one and all of these various schools of latter-day therapeutics differ in theory, they are based upon identical fundamental principles, which introduce us to the underlying laws of Being, and a recognition of the activities of the laws of the Life-Universal.

At the outset, we may perhaps be permitted to utter a word of protest against the obvious absurdity of identifying mental-healing with any form of religious worship. Doubtless the enjoyment of good health should evoke a feeling of profound gratitude in the breast of the recipient towards the bountiful providence who has ordained such wondrous laws for the maintenance of his well-being. But a careful study of the laws of our being assures us that such a state of affairs is not ensured by the special interposition of Divine favour on behalf of any special individual: but that it is due rather to an intelligent appreciation of the laws of hygiene and sanitation, both on the part of our ancestry and ourselves. If life be the free gift of providence to man and that providence which bestows it be a moral and spiritual thing, then manifestly it is little short of nonsense and blasphemy to attempt to pretend that suffering and sin are sent for

“some beneficent purpose.” Men’s folly is surely no proof whatever of Divine wisdom.

This being so, it will be apparent that, whilst we may be prepared to assent to the proposition that there exists a common basis for *all* systems of mental healing, we cannot logically regard our study as necessarily “Christian” in its character any more than it is Egyptian or Buddhistic. And whilst it is undoubtedly a fact that Jesus “did cures,” He was ever emphatic in insisting upon the truth that such healing was due to no miraculous interference from without, but that it was (and is), on the contrary, the result of the Power resident within the patient himself. “*According to thy faith be it unto thee*”; “*Thy faith hath made thee whole,*” etc., etc.

Having squarely faced this fact, we are now in a position to understand somewhat of the means by which mental healing is

to be accomplished. And this will necessitate a careful consideration of the nature of man, mental as well as physical.

The nature of the constitution of man is a more complex affair than would appear at the first blush. On the physical side, anatomy and physiology show us in the most unmistakable fashion that man is an animal in the fullest sense of the word. His body comprises matter in various states — gaseous, liquid, and solid — and therefore man is not inaptly designated the “microcosm” of the “macrocosm.” His bones, nerve-stuff, muscular tissues, and general physical characteristics are shared by him with the rest of the brute-creation. And, indeed, so closely allied is he with the ape, that students of biology have been induced to regard man as an animal simply and solely.

Whilst, however, it is quite necessary for us to recognise his physical nature, and whilst we shall exhibit extraordinary

ignorance of the magnitude of the problem which we are called upon to consider if we ignore his organism, man is not to be explained in the truest sense by regarding him only from the form-side, or by taking into account only his skeleton and physiological constitution. Nor, indeed, will it be possible for us to explain man even on what is usually regarded as the physical side by recourse to a "materialistic" interpretation of the facts before us. For the functional systems, and the laws which regulate their vital operations in man's organism introduce us to those intelligent forces which latter-day science is coming to perceive clearly enough as "mental," rather than "material," in their essential nature.

This being so, it will be well that we should have clearly before us the radical distinctions which must be drawn between the "unconscious" and "conscious" mental processes, as by that means alone

we shall be in a position to apprehend the significance of the application of what is known as "suggestion"—the great factor in mental healing.

The body as a whole then may be regarded as an army of micro-organisms, represented by the cell-consciousness, which is controlled by a great central-intelligence.

This central-intelligence represents the *sub-conscious* department of the mind; since its function is concerned with the carrying forward of those processes which transpire below the threshold of waking-consciousness.

In perfect health, when, that is, the lungs, the heart, the liver, the abdomen, and the rest, are discharging their functions normally, we are totally unaware of the existence of the bodily organs. And that is because the sub-conscious mind, which controls their activities, and which acts through the agency of the sympathetic system, is working harmoniously. When,

however, disease sets in, the operations of our animal economy become more or less *conscious*—that is to say the morbid conditions in the body obtrude themselves upon the waking state, with the result that the attention is brought down below its accustomed level.

Now the sub-conscious mind is amenable to what is known as suggestion. That is to say, it may be influenced through the conscious or waking mind, which operates through the cerebro-spinal system, to practically any extent.

For instance. Suppose we “hold” the thought of *tranquillity* before us, and we endeavour to impress upon ourselves the idea of “perfect composure,” we stand a greater chance of becoming tranquillised than if we allow ourselves to be dominated by the opposite idea. And why? Simply because in the one case, as in the other, the sub-conscious mind will receive and act upon the “suggestion” which will be in

this way presented before, and communicated to it.

Every moment of our lives we are "suggesting" to ourselves in one way or another. And the secret, therefore, of all mental healing consists not only in the recognition of this fact, but in adopting such suggestive measures as are best calculated to awaken a successful response in the right direction.

Having this fact clearly before us, we shall now have grasped the theory upon which mental healing rests.

In the next chapter we will proceed to discuss the practical bearing of the matter, and to show the application of suggestion to our personal needs and requirements.

CHAPTER II.

THE MODUS OPERANDI.

“AS a man thinketh in his heart so is he,” puts the matter of mental healing in a nutshell. For, as we have seen, the *mind* is at the bottom of it all. “There is nothing good nor bad but *thinking* makes it so.”

And again, “there is nothing unclean of itself: but to him that esteemeth anything to be unclean, to him it is unclean” (Romans xix. 14).

Thus; if I prick, in however slight a degree, my finger, and I then begin to dwell upon it, and next I go on to think *how bad* it is, I end by experiencing great trouble in that part of my hand.

This is just because I have “suggested” to myself *dis-ease*, instead of picturing those conditions which would be calculated

to evoke a counter-active response from the sub-self.

Hypnotism has shown us how, when the "rational mind" or waking consciousness is held in abeyance, it becomes possible to produce a blister upon a person's hand by "suggesting" a red-hot poker, even though the "poker" be only a walking-stick. And "negativeness" will, under any circumstances, run a great danger of "taking on" evil conditions, even though the subject be apparently in a non-comatose state.

Now, it is generally understood that will-power will achieve wonders: that people can do most things if they will "make up their minds," and that by trying they will succeed in the end. In other words, people are mostly agreed that a "positive" attitude towards anything or anybody in general and everything and everybody in particular, is the only one compatible with the acquisition of personal

efficiency, or successful endeavour, in the long run.

Perhaps, by way of introducing the subject to the student, it will be as well for us to attempt to understand at the outset the value of the will in mental healing, since it is through its agency and exercise that all cures are accomplished.

In the first place, then, whilst we must be prepared to admit that considerable difficulty attends the definition of the will as a subject for metaphysical discussion, there can be no doubt whatever but that it is a living fact and that all successful effort is directly due to it.

Man has proved himself to be "the crowning point of creation," solely by virtue of his individual *will*, which has enabled him to surmount those obstacles which have proved to be effectual impediments to the progress of the laggards in the race of life. Belief, or confidence, *plus* that directive-ability which gives the power

to choose and accomplish, may be stated indeed to be the sum-total of human faculty, *per se*. And we must not overlook the fact that man is man owing solely to these invisible, yet implied, powers of his, which lie at the very root of his being.

Man is a responsible entity and a "free agent," just in so far as he learns to employ his personal will to the greatest advantage—a fact which goes to show us that true will-power is not brute energy so much as an intelligent force—a thing, in fact, which includes all the God-like attributes in the human economy.

It is not to my purpose to take you into the philosophic basis of the will, nor to deal with the fundamental aspect of psychological enquiry in this respect. Suffice it to say, that the will is the supreme fact in human consciousness, and that as such it deserves the most assiduous cultivation that we are able to bestow upon it.

When we come to the human will in

relation to disease, we have to remember that, whilst it is not the will itself which exercises the power of choice, but the mind, under its aspect of knowledge or experience, we must needs keep in view the fact that the mind is operative and effective only in so far as the will and desire enable it to be so. In other words, we have to bear in mind that every conscious act of which a man is capable, pre-supposes antecedent *volition* on his part.

Now, the law of mental medicine renders it evident that the human will has the power to keep all illness, all pain, and all suffering at bay : that is, by consciously directing one's mental forces, one will be able to ward off disease, and conquer whatever liability to ailments one may be pre-disposed to—just in proportion, that is, to the degree in which one has acquired control over one's inner nature; true will-power necessitating complete self-mastery. And herein alone consists the successful direction of one's mental forces.

How to Heal.—To begin with, one must needs exercise the *destructive* process. One must first of all rid one's mind of the notion that there is any limit whatever to one's mental forces. In reality, *the mind is inexhaustible*. And whilst it need not be assumed that a belief in its limitations has any actual existence, it is necessary to satisfy oneself of the obvious truth of the proposition that the mind and the will, alone, are the *living factors* in human experience, and that the value of these factors will determine one's condition.

Affliction and trials may have beset us in the past; but let us once realize that the mind is supreme, and we shall have made a step in the right direction. Just as all inharmony and sickness are but the result of the lack of perfect adjustment between the body and the spiritual forces within it, or rather, just as they are owing to neglect of how to apply mental control to the training of the physical nature, so health

and vigour proceed from perfect thought control and a knowledge of how to consciously direct the mind to the end in view.

The true secret of mental healing, therefore, consists in being able to utilize those forces within one in a profitable manner. And to this end, one's *personal centre* must be found, in the first place.

We know that "self-engrossed" people are never really well. "Invalidish," sickly, ailing souls are invalids, sick and ailing just because they go the way to *invite such conditions*. They have not "found their centres"; they have, in other words, thought disease, suffering, and ill-health, and seen themselves under such conditions, the consequence being that they *are* so. These people have not recognised "the law"—that health and vigour are alone *positive* states of being and as such are the only ideals for them to follow.

When once we have recognised that, the next step for us to take is to realize that

Mind Force is a *growing* force. It cannot cease. It cannot come to an end.

All decrepitude and feebleness, whether the outcome of "age" or "poor vitality," is due to one's conscious or sub-conscious thinking of age, of limitation, of the cessation of life-force—instead of dwelling upon its perpetual *renewal*.

So long as we identify ourselves with our body alone, and whilst we fail to realize that the tissues may be recreated for an indefinite period, we shall miss the secret of "life eternal"—which, though perhaps in the widest sense independent of any physical means of expression, will yet ensure length of days upon earth for an unheard-of span of years just so soon as we realize somewhat of its meaning.

Fear and doubt, and anger again, are the greatest barriers to perfect health. Such states of mind re-act most prejudicially upon the body. A sudden shock, for instance, will not only affect the

“mental” man: it will also cause the heart to palpitate and so disorganise the entire physical economy.

The only means of overcoming the ills that flesh is *not* heir to, is to resist them—to disregard them, to recognise that such things are not, and cannot be, our masters.

When you are feeling “run down” or “out of sorts”; or when next you are tempted to experience what is usually called a “fit of the blues”—do not submit to it, do not give in. Refuse to admit it. The oftener you surrender yourself to such moods, the oftener you may do so. The only way to rise superior to them, is to oppose them by a “suggestion” to the contrary effect. A few hints for formulating such suggestions have been prepared as Chapter III. (q.v.).

Thought force which is directed in this manner becomes in time a perfect safeguard against all disorders. And if you get into the way of accompanying your affirmations

by a deep rhythmic breath or two, you will re-enforce your attitude.

For instance, as you are assuming this positive state of mind, inhale a deep steady breath, drawing it, as it were, towards the brain. Make a vivid mental picture at the same time of the condition that you are desirous of securing, and then hold the breath a few seconds. After this exhale slowly, and think of yourself as projecting about you a kind of sheath which is to protect you from all adverse influence. The procedure may be recommended for immunity from infection.

There is one point which we must not fail to note whilst we are offering these suggestions. That is, the absolute necessity of never allowing oneself to be *off one's guard*. It is far more difficult to set about healing oneself or another when disease is present than when one is comparatively free from discomfort. And so the time to commence such treatment as the foregoing

is when one is in one's *usual* state of health. There is no need to wait until sickness overtakes us. If the medical profession had made health, instead of disease, their study, by now their services might have been all but dispensed with. But then that would not have been "good for trade." If, however, the cure of disease may be possible to the skill of the doctor, the preservation of health is alone possible to the patient himself. And this being the case, we must endeavour to make the attainment of health one of the principal aims of life.

Perfect health is indispensable to every one. And it is as necessary for others as for ourselves. Those whose organizations abound in vitality will, unconsciously to themselves, "give off" their magnetism. Properly speaking, this aspect of the subject of healing comes under the heading of "magnetic" treatment: still, it is advisable that a word should be said in this place regarding "depletion" which may

arise unless one is "positive" enough when thrown among other people. Quite a number of us is apt to find association with others "take it out of us"; or we become "bored" or "fatigued" when in the company of strangers. Now that is simply because we are too "negative," and instead of adopting rational measures to conserve our forces, we allow ourselves to be drawn-upon over much.

It is an excellent plan when you happen to be thrown with others for any length of time to allow *them* to do the talking. Much conversation on your part is wearisome—and unless you have an exceptionally sympathetic listener, you are throwing out more of your mental force than you can afford to lose. Again, fidgety habits, nervous tension, and superfluous muscular twitching are undesirable, for they also tend to use up your stock of vitality.

If you should find going among people

sap you, let me, however, observe this much: *never fight shy of it*. Adopt a positive attitude before you meet people and keep as "collected" as you can. Then in time you will find a positive *benefit* accrue to you through such association with others.

The thing for you to remember, on all occasions, in short, is just this—*keep your balance*, do not live at too high tension all the time. If you have suffered from ear-ache or toothache or headache, or from a weak spine or chest or heart, don't dwell upon the *defects*, concentrate* upon the ideal conditions of your organs and members. Do not despise the assistance of a doctor if you are convinced in your own mind that it cannot be dispensed with; but remember, at the same time, that the sooner you can give up the props and crutches and splints and glasses and ear-trumpets and the rest the better, and the

* For further hints, see *Psychic Manual IV*.

more successfully you will demonstrate your claim to your birthright—Health.

Judicious “dieting,” exercise, change of scene and air, and such-like, are all calculated to promote one’s physical well-being. But we must not lose sight of the fact that none of these in itself is *the cause* of an improvement in our condition. Methodical habits, regular employment, with intervals of recreation and rest, should be sufficient to ensure all that is necessary with most of us, so far as environment goes, without recourse to “taking the waters” here, or going for a “course of treatment” there, or taking “baths” elsewhere. Violent measures of any description are certain to bring about corresponding reactions afterwards, and whilst here and there temporary relief may be afforded by such means, in the majority of cases nothing but a little *common sense* is necessary to establish perfect equilibrium.

Faith, coupled with earnest desire, in the Power Unseen, is sufficient for our needs, did we but realize it. And those of us who have this positive belief and strength of will, may achieve incalculable results even in treating others.

Telepathic treatment*—"absent" treatment, as it is often termed—may be given to those needing it, who, though absent in body, are yet "with us" in spirit. Gently addressing them by name, and silently summoning the attitude best calculated to benefit them, we may "imagine" our friends before us, and so, without their knowledge in many instances, minister to them, according to their several necessities.

"Prayer," or aspiration, is only strongly-directed thought-force. As such it yields a result precisely in proportion to the degree in which it is offered up.

And this points most unmistakably to the conclusion that, not only are "thoughts

* See Psychic Manual I.

things," but that *things* are *thoughts consolidated*. And that, if as a man thinketh so he is, so also *he thinks as he is*—which emphasises the importance of recognising the Source of our being and of asserting our individual will forthwith.

Upon this, and upon practical utilization of the mental force resident within our own person, will depend the whole secret of wholeness.

CHAPTER III.

SUGGESTIONS FOR AFFIRMATION.

IN order to maintain good health, insist upon having it and "see that you get it." Deny away all liability to contagion and infection, and then, through the exercise of positive thought force, assert that you are "quite well."

People are so in the habit of seeing themselves ill, and so in the way of desiring to excite sympathy from others on behalf of their maladies, that it is generally difficult for them to affirm "health."

They are prone to regard disease as an entity and will not convince themselves of the fact that all suffering is due merely to an infringement of some law which, if properly observed, will ensure their physical, mental, and moral well-being.

To become vigorous in mind and body,

never "fight disease." Do not look upon it as a real thing. It is nothing of the sort. It is simply a *privative* condition, and as such should not have a moment's thought bestowed upon it. Affirm positive health, and you will secure it in the long run.

Now, it would be possible to include in this chapter a more or less lengthy series of affirmations and denials which could be applied to the thousand and one ills that medical research has brought to light. It would be perfectly possible to give suggestions against appendicitis, pneumonia, palpitation, headache, earache, lumbago, Bright's disease, nervous disorder, neurasthenia, and heaps of other maladies. Such a catalogue of diseases would, moreover, swell the book to double its dimensions, and lead you to imagine that it contained double or treble the amount of information that its present size would appear to indicate. But to follow such a course would be contrary to the principles of true mental

healing, which show us, first and foremost, that the real secret of keeping sickness out of the way is *to ignore its mention altogether*.

As soon as you begin to mention colds and coughs and fatigue and sickness, you immediately associate with the words the conditions which they connote. And so you really defeat your own ends by any such mode of treatment.

In every way, the best course will be for you to "picture yourself" WELL: to resolve to be free from all maladies, and to become the *living picture of Health*. Render yourself receptive to such an idea and you will enter it.

Make your affirmations in the morning, when you awake; and in the evening, before you retire for the night.

Repeat them over twenty or thirty times each, and resolve to realize them. Do not be content merely to say them over, parrot

fashion. But endeavour *to think them into your body*.

If you have been suffering pain, it will be more or less difficult at first for you to think yourself free from it. But if you will word an affirmation to the effect that you are on the road to recovery : that you *see* recovery ahead : and that you will soon be free from pain, you will produce the desired effect upon yourself after a little while.

Realize that you have it in your power to rule your body : know that *you* are superior to the negative conditions which give rise to disease, and then, maintaining a positive, intense, and expectantly confident attitude, you will, in course of time, become that which you wish to be, actualize that which has been your ideal.

PART II.

CHAPTER IV.

MAGNETIC HEALING : ITS PRINCIPLES AND PRACTICE.

MAGNETIC healing, whilst often employed in conjunction with mental, or spiritual, healing, is an altogether distinct branch of curative science; inasmuch as it treats the transference of Life-energy by personal contact, rather than by suggestion, expectant attention, thought transference or any process analogous to hypnotic influence. It has often been described as the "laying on of hands," but whilst many "faith" healers and followers of the various sects in which the healing art has been converted into a religion have employed such means to establish the conditions in their patients, we must be careful not to

confound it with the process which we have been describing hitherto, and to which so many healers owe their success.

Nor is magnetic healing massage or really "mesmeric" in its character, since neither kneading, rubbing, nor the exercise of will power is absolutely necessary. It is simply a method of restoration to health through the transference of vital force from the operator to the subject.

Magnetic healing is directed first of all to the nerve-centres of the body, which communicate with the brain; whereas hypnotism acts directly upon the brain, and so indirectly upon the entire nervous system.

Whereas, therefore, hypnotic measures demand the surrender of the subject's volition, feeling and reason, magnetic treatment requires nothing of the kind, but may be employed when a person is in full possession of his waking consciousness, and quite aware of all that is happening

about him. This is a distinct advantage which the magnetic method possesses over the other.

There are many theories in existence to account for the phenomena of magnetic healing, some of which are particularly interesting to those who are speculatively inclined and who are of a more or less ingenious turn. Upon the whole, however, the explanation which the Yogis of the East give us is at once the most satisfactory and simple.

According to the Yogis, all magnetic healing is accomplished through the action of "Prana" — a universally-distributed vital principle present everywhere, which is absorbed into the system in one's food, through the lungs, and is inherent in all things.

Every human being, therefore, is related with this universal reservoir of Life-energy, and it is according to the degree in which the organism imbibes and radiates this

force that one will be qualified to follow the career of a magnetic healer.

Let it be borne in mind, however, that all human beings possess this power to a greater or less extent; and that it will rest with themselves as to how far they will be able to employ it profitably on behalf of themselves or others.

The first thing that a would-be magnetic healer must learn is, *how to conserve his forces*, and how, to this end, he must treat his body.

Unless you are in possession of more or less perfect health, it will be useless for you to think of healing others. And so, if you have not already done so, you must now learn to pay due regard to the requirements of your own physiological life. Careful heed must be bestowed upon dietary, exercise, work, recreation, and "last but not least," rest; for until one has succeeded in establishing a perfectly-ordered organization, one cannot possibly afford to proceed to give "treatments."

Before we pass on to consider the various methods in vogue, it is necessary that attention should be called to the fact that many healers experience great exhaustion and fatigue after their exertions. Now this is undesirable in the extreme and quite unnecessary besides. If the healer's condition be satisfactory, the results should be exhilarating rather than the reverse; and whilst at first the transference of vital energy may be attended by a consciousness of the "loss of virtue," there should be no permanent sense of depletion produced by it.

Experimentalization.—Get your patient to sit in the most comfortable and reposeful attitude he is able to assume before you. Then, standing in front of him, allow your hands to hang in a relaxed state by your side, preparatory to making the necessary "passes."

In order to execute these satisfactorily, commence by swinging your hands gently to and fro until you experience a tingling

sensation in the fingers' tips. After which, raise the hands to the level of the head of your patient and then bring them slowly down, outside the body, until they are on a level with his feet. During this operation on your part, the palms of the hands should be directed *towards* the patient and the fingers outstretched, as if you were pouring your vital energy into his system, as indeed you are.

Those who are at all clairvoyant, or who can see "auras," as they are called,* tell us that the appearance of this emanation is of a bright orange or roseate hue; and upon the freedom with which this force is generated and discharged by the passes will depend the effect which will be produced upon the patient.

Having accomplished the first of these passes, and after each subsequent pass, step backward a foot or so, and make a "throw off"—that is, gather the finger-

* See Psychic Manual III.

tips together and, with an effort of will, separate them sharply as if you were flinging off the "bad" magnetism; then raise the hands again in order to execute the next pass, being careful the while to keep the palms inwards. And so on.

With the downward sweep, do not stiffen the muscles; but keep them in a loose and relaxed state.

It is as well to remember that the right hand is, excepting in the case of "left-handed" people, the *positive* pole, and the left the *negative*; and that you are therefore *giving* with your right hand, and *taking* with your left.

You will find frequently that, during these experiments, the hands will tend to perspire most freely. And this is upon the whole most desirable, as it favours the free passage of the magnetism from yourself to your patient. Slight friction before commencing your passes should for this reason always be indulged in, in order to induce the flow.

CHAPTER V.

“LOCAL” OR SPECIFIC TREATMENTS.

IN this section it is proposed that we consider the application of the theories which have been discussed in the preceding chapter.

Only one or two actual examples are given, as, bearing in mind what has been already said, you will be able, after a little practice, to follow your own methods, without referring to any book whatever. It is, however, imperatively necessary that, in starting to heal, you should acquaint yourself with the exact means of procedure : hence, let us take a couple of typical instances.

Headache.—Headache may arise from two causes—anæmia, or congestion.

In order to treat anybody suffering from this complaint, request that he be seated

in front of you ; and then, standing behind his chair, pass your hands, the fingers being open, in double circles around his head, without however touching the scalp.

Another method would be to place the right hand upon the pit of the stomach of your patient, and then, exercising a gentle pressure, to draw the left hand across his head, from back to front.

Almost immediate relief may be afforded in cases of this kind.

Abdominal difficulty. — Stomach - ache may be removed by adopting the following course. Standing before your patient, apply your hand (at a distance of some few inches from the body) to the affected part, and then, rotating your fingers in a series of rhythmic movements, send your vital force to him, with the result that you will soothe and restore him to perfect health.

Generally speaking, *all ailments* may be treated by the right, or positive, hand being placed over the solar plexus, or pit of the

stomach, and the left, or negative, hand being applied to the affected part.

For instance, with a case of *cold in the head*, apply the right hand to the pit of the stomach of your patient, and then bring the fingers of your left across his head, from the root of the nose to the spine.

The treatment being, in all cases, practically identical, it is unnecessary to furnish the student with further examples. But you must bear in mind that the hands form channels, as it were, through which the vital force is to be transferred, and that the way in which they are applied will serve to regulate the discharge of that force. Thus, if you place the hands gently upon the temples of your patient, and keep them there for a little while, you will often be able to produce the most beneficial results. Stroking the affected part, again, is an excellent way of establishing equilibrium as regards the circulatory process. The hands, too, may be thought of as sponges

—absorbing the “bad” magnetism of the patient.

But after all such treatments, care must be taken to shake off the unhealthy conditions, or evil results may follow.

If you place the tips of the fingers of both hands together, lightly touching each other, and keep them in that position for a few moments, you will feel a slight tingling or pricking sensation. That is because the “prana” is flowing freely from hand to hand, and just as electricity is given off at a point better than from a plane surface, so it is that the hands will form such admirable conductors of this vital current.

Remembering this, you will, by pointing your fingers at anybody, and willing at the same time to project the prana towards them, be able to establish improved conditions in their system.

“Magnetised water” is a favourite means resorted to by many healers to bring

about their patient's recovery. To magnetise water, the best plan will be for you to take the glass containing the liquid in your left hand, and then to point all the fingers of the right hand over the top of the tumbler, as if you were allowing the force to ooze out into the water. By gently shaking the fingers, you will facilitate the passage of the prana. About five minutes' procedure will serve to charge the water completely, which will be found particularly efficacious in cases of chronic rheumatism or fever. A soft handkerchief, again, which has been gently breathed upon by the healer, will often work wonders.

Blotting-paper may be "charged" in a similar manner; that is, by being held between the hands of the healer for a few minutes previously to being applied to the affected spot. Gentle friction will assist the free passage of the vital force from the fingers for this purpose.

Practically, there may be said to be no

limit to the scope and usefulness of the art of magnetic healing. But, in bringing my remarks to a conclusion, it is well that I should impress upon you the absolute necessity for studying the rationale of the "mental" method first of all, since your success in treating your patients will depend entirely upon your knowledge of, and attitude towards, those intelligent forces whose co-operation you are seeking, and which will, when skilfully directed, enable you to transmute your vital energy into a curative agent.

"*Physician, heal thyself,*" is a motto to be inwardly digested and acted up to by every man or woman who would lay claim to the possession of the gift of healing. And, whilst anything approaching a morbid solicitude regarding one's own well-being must be sedulously avoided, the greatest care must be taken to avoid any "negativeness" whatever in one's personal

condition, which might re-act prejudicially either upon one's patient or oneself.

Health will be imparted precisely in proportion as one embodies healthfulness. By "taking on" the good and refusing to admit the evil, one stands a greater chance of succeeding with this branch of work than by inviting any and all conditions. Still, the true healer is the man who has learned how to extract from even what are ordinarily recognised as malign forces that which will serve his purpose; and to this end he must have progressed with his evolution somewhat beyond the limits of the ordinary man.

Fear, anger, worry, vanity, and sensuality, in any shape or form, are barriers against success in this direction. For they pre-suppose a cramping of the lower or personal, instead of an expansion of the Higher or Universal, in the aspirant. And so it is here that we see the necessity for

self-training prior to practising as a healer, professional or otherwise.*

If a few practical hints anent this aspect of the matter be not out of place, I would recommend the following remarks to be lived out, in which case the student should stand a fair chance of becoming, in course of time, fairly proficient in his work:—

I.—Take your time, and assume a confident and self-satisfied—though *not* apathetic—air. This will win the trust of your consultant.

II.—Maintain a calm, composed, yet dignified and affable, demeanour under all circumstances. And never give way to agitation or allow yourself to be thrown off your balance.

III.—Keep as “cool as a cucumber,” and preserve a becoming sense of mutual esteem and regard between your patient and yourself.

* For further information, see *Psychic Manuals*, II., IV. and V.

IV.—Keep cheerful and bright, and seek to inspire such conditions in your patient. It will assist you and him both.

V.—Be careful to preserve a cleanly exterior. And, avoiding any suspicions of the “dandy,” be particular to present as well-groomed and imposing an appearance as possible.

VI.—Avoid any suggestion of studied self-effacement. If you practise professionally, charge *reasonable* fees, and do not be mock-modest. Still, work neither for fame, advertisement, nor gold as an end in themselves; but for *the good* you can do.

VII.—Give free treatment whenever your would-be patients are unable to afford your fees—silently, or unbeknown to them, when you think they would be too proud to accept your advice and help gratuitously.

VIII.—Do all in your power to aid all and sundry. But do not despise the assistance of the physician—as you seek “not to destroy, but to fulfil.” In other

words, co-operate with nature's laws—even with the medical faculty, which is a powerful and effective “suggestion” to many.

IX.—Always keep your temper and avoid argument or contention. Command a trusting and confiding attitude in your patient and do not permit the talking of “shop” apart from your professional practice.

If you are careful to comply with these suggestions, you will soon discover that success will attend the efforts which you may make in following the career of a “natural healer.”

There is, in reality, no “royal road” to the attainment of such power as it lies within your province to acquire. But, on the contrary, you will discover that, just in so far as you apply yourself to your duties, in that degree you will succeed in the long run.

Recollect that the natural physician is healthy in all respects—in mind and in

body—and that you will be enabled to make people whole precisely to the extent that you yourself are *holy*, pure and true to your ideals.

Insist therefore, under all circumstances, upon securing the fullest measure of power, vigour and vitality that you are able to summon; “suggest” to yourself, in your personal surroundings, such conditions as will be best calculated to elicit a favourable response from your sub-self, that will qualify you to undertake your daily work with the least possible tension, strain or fatigue. And so build up a powerful physique that shall be equal to all demands and a living demonstration of the principles which you are seeking to enunciate.

By this means you will be building upon a rock—upon the surest foundation that we know of. An ounce of fact is worth a ton of theory. It is downright dishonest to attempt to teach that which you have not proved first-hand. And if you would

impress others, remember that this is intuitively recognised by all.

Bearing this in mind, put your capabilities to the test. Be prepared to prove these gifts which are lying, perhaps latent, within you. And by so doing not only others, but you yourself, will reap the advantage.

“For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath.” Like attracts like; and a true comprehension of the law of demand and supply will be sufficient for the needs of the hour.

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